

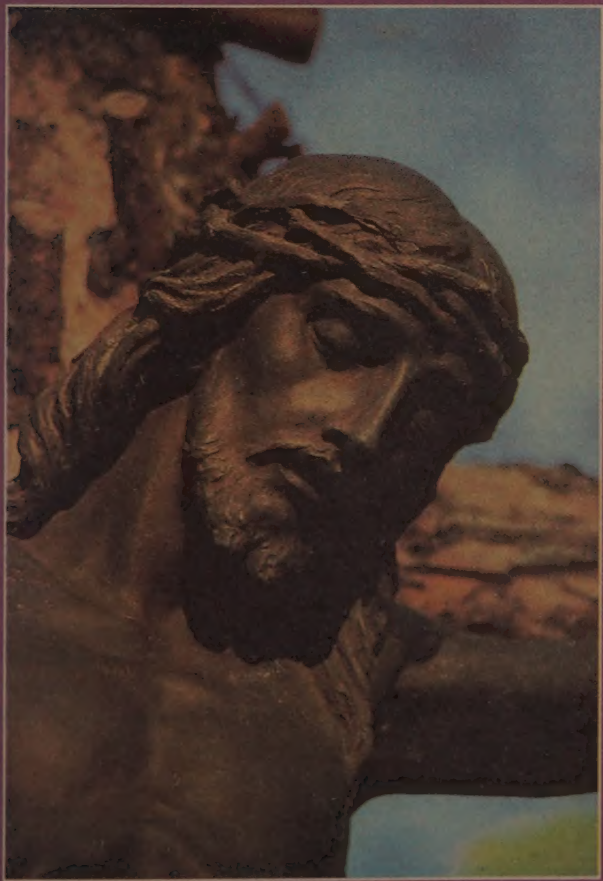
LEVEL ONE

GRADUATE THEOLOGICAL UNION
BERKELEY, CA 94703


FEB 28 1992

The Anglican Digest

LENT 1992



V. 34:1


*An Episcopal miscellany
reflecting the ministry of the faithful
throughout the Anglican Communion.*

THE ANGLICAN DIGEST

ISSN 0003-3278

Vol. 34, No. 1

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The Anglican Digest is published bimonthly by SPEAK, the Society for Promoting and Encouraging the Arts and Knowledge (of the Anglican Communion) at Eureka Springs, Arkansas. Board of Trustees: Chairman, The Rt Rev Edward L. Salmon Jr, Vice-Chairman, The Rev Canon James P. DeWolfe Jr, Fort Worth, Texas; The Rt Rev John C. Buchanan, Kansas City, Missouri; Dr Jacqueline Douglas, Fayetteville, Arkansas; The Rev Canon William F. Geisler, San Francisco, California; The Most Rev Reginald Hollis, Orlando, Florida; Mr Ralph E. Lee, Sumter, South Carolina; and The Ven Richard F. Milwee, Little Rock, Arkansas.

The Anglican Digest is sent to anyone who desires to receive it. TAD is supported solely by contributions and a limited number of advertisements of organizations which, like TAD, seek to serve the Anglican Communion. Opinions expressed in articles in *The Anglican Digest* are those of the authors and do not necessarily represent those of its Board of Trustees.

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Contents



THE ARCHBISHOP'S VOICE 62

A Lenten Pilgrimage 5

Jesus and
Condemnation 9

Transfiguration,
Lent, and
Elizabeth Taylor 10

Be Still 22

Godparents' Job
Description 25

Ottawa or
Jerusalem? 45

And in All Places 46

"The Bishop" 27

Transept Trivia 59

Covers

See page 52. Photo credit:
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THE ANGLICAN DIGEST

A Message from Bishop Salmon

WHAT I SAW at the last General Convention was a political system of confrontation attempting to be a means of discernment and teaching. Both sides have put the Gospel in the service of a particular political agenda. The Gospel begins to sound like the platform of a political party. It no longer stands in judgment on all ideologies; it serves them. Robert E. Webber and Rodney Clapp in their book, *People of the Truth* (Harper & Row), make the following point: "We are not suggesting that Christians depart from the realm of politics and abandon social concern. Rather, we are suggesting that their politics and social concern are not radical enough. They are not radical enough because American Christians have come to depend on the nation, rather than the Church, as their primary instrument of social change and communal influence."

In retrospect, can anyone now doubt the power of the Gospel in Russia? For almost eighty years the witness of the Divine Liturgy week after week marked off a space which communism could not destroy. The Church's faithfulness permeated lives which are now a living testimony against a brutal and destructive system. This was a witness, a contrast against the culture of the land.

Is our calling any less to be a contrast to a world that is hedonistic, materialistic, consuming, greedy? Will a divided Church, functioning like a government, taking on the values of the contemporary culture, looking for ways to affirm and conform rather than to repent and inspire, be equal to this task? I think not.

There are signs of hope. The House of Bishops is withdrawing for a special retreat in March. This is an historic event in the life of the Church. There is a genuine desire to seek God's will. Pray for us and for the Church.

—The Rt Rev Edward L. Salmon, Jr
XIII Bishop of South Carolina
Chairman of the Board, *The Anglican Digest*



A Report to Our Readers

THE ANGLICAN DIGEST continues to serve the Church in various ways. In 1991, in response to various ministry opportunities, we were able, free of charge, to

- ◆ Send 446 Episcopal Church Service Crosses to our men and women in the Armed Forces.
- ◆ Respond to 94 inquiries about Religious Communities in the Episcopal Church and send information about monasteries and convents.
- ◆ Make available hundreds of thousands of the pull-out teaching pamphlet, "Tell Me About the Episcopal Church," which some 1,000 Episcopal parishes are using as part of the Decade of Evangelism.
- ◆ Respond to the evangelistic challenge in Russia by being able, through the generous support of our readers, to deliver 2,000 copies of the Old and New Testaments and 1,000 copies of *Mere Christianity* by C.S. Lewis, translated into Russian, to Christian centers for distribution.
- ◆ Serve as the American information center for ROMESS, the Anglican/Roman study program in Rome, by responding to over 1,000 requests for registration materials.

It is a joy to be able to serve the Church in the nation and world by connecting these various ministries, and it is our intention to continue this ministry of connection in 1992. Thank you for your continued support.

—Editor

From Dust and Ashes to Fire and Water: a Lenten Pilgrimage

WE ARE SO GOOD at *keeping* Lent, or at least we think we are. We anticipate its arrival, first cherishing our call to choose some Lenten discipline, then living out our choice diligently over five weeks. We remember that our parents did so before us, and now we follow in their penitential steps. There is something comforting and satisfying about these memories. The Lenten services "from the old days" hover before our memory's eye, the priests in their purple stoles preaching of temptation and judgment, repentance, faithfulness, and grace. All of this to hymns sung in the minor mode, if not accompanied by the low moan of an abundance of repentant plain chant. There are so many familiar aspects to the way we *keep* Lent, and we use each one of them to draw us ever deeper into the season.

The danger that lurks behind any *keeping* of Lent is that we might be tempted to do just that, *keep* it. Make it our own, a little project to have and to hold. It is a sobering thought that the season that captures our most sustained attention and our most careful preparation is Lent, not Easter or Christmastide. Perhaps the Lenten call to self-examination can be taken as an easy excuse for self-absorption; perhaps we find in it ways to justify our self-hatred. That might be why we like to *keep* Lent and, by *keeping* it, turn it from a time of earnest self-examination and pilgrimage into an exercise of intentional,



routinized, but not liberating, discipline. For to *keep* Lent in the way I describe is to be bounded by the self and not founded on grace.

And, after all, that is what Lent really is: a pilgrimage from Dust and Ashes to Fire and Water. It is the heart's journey of faith which begins with the call to repentance earnestly heard and ascends to the Fire of Easter that blazes in every dark place—the very Light of Christ. It is the soul yearning through the cry that God create clean hearts within us, reaching toward the water of Baptism where we are born again, restored to faith and hope and love by and in Him who is the fount of every blessing, Christ our Savior.

Let us be pilgrims this year, walking through Lent with our eyes fixed on Easter and its renewal of our Baptismal vows. Let us be pilgrims this Lent, inviting the Holy Spirit to inspire our hearts and minds so that we might be transformed by the gifts of Lent and the promises of Easter. Let us be pilgrims this Lent, so that when next we stand around the font, we may be ready, eager, and committed to the renewal of our lives as those who share one Faith, one Lord, one Baptism.

—The Rev Bruce W. B. Jenneker
in *St Alban's Chronicle*
St Alban's Church, Washington, DC

REMEMBER, Christian Soul, that thou hast this day and every day of thy life: God to glorify. Jesus to imitate. A soul to save. A body to mortify. Sins to repent of. Virtues to acquire. Hell to avoid. Heaven to gain. Eternity to prepare for. Time to profit by. Neighbors to edify. The world to despise. Devils to combat. Passions to subdue. Death, perhaps, to suffer. Judgment to undergo.

—St Augustine

Let Me Keep Lent



Let me keep Lent.
Let me not kneel and pray,
Forego some trifle every day,
Fast—and take Sacrament—
And then
Lend tongue to slander, hold ancient grudge, deny
The very Lord Whom I would glorify.

Let me keep Lent.
Let my heart grow in grace.
Let Thy light shine till my illumined face
Shall be a testament
Read by all,
That hate is buried, self crucified, new-born
The Spirit that shall rise on Easter morn.

—*via* St John's Church
Savannah

The Appeal of the Psalms

SOME FIFTY YEARS AGO I was captivated by the Psalter. I shared the psalms in Church at Sunday Evensong. I used them in daily devotions as counselor at a YMCA camp. I read them aloud while camping. Fifty years ago my Psalter was the Coverdale version in the 1928 Prayer Book with all the "thees" and "thous." It was used in a thirty-day cycle at Morning and Evening Prayer. The year before going to Nashotah House, I joined my rector at the church each day for Evening Prayer. At seminary there was daily Morning and Evening Prayer, singing the psalms at Evensong. Psalms had some part in the daily Eucharist. More recently, in retirement, I returned to these morning and evening devotions.

Often I wondered why this attachment is so strong. Is it the old beloved translation? Yes, though the new translation is certainly vivid. Is it the broad spectrum of human emotions? Possibly, in part. Recently I was surprised when another explanation came to me. Back in those exciting years, and possibly for the first time in my life, I was praying; praying the words of the Psalmist; conversing with God; finding ways to speak with the Lord; a dialogue of speaking and hearing. No wonder that I was captivated! There was reverence in the words and in the emphases. The psalms provided articulation and dialogue with Him whose Presence I had newly discerned in a community of faith in those years.

—*via* All Saints' Church, Worcester, Massachusetts

Note: The author recommends keeping the thirty-day cycle provided in the *Book of Common Prayer* (First Day: Morning, 1, 2, 3, 4, 5; Evening, 6, 7, 8, etc). Lent is an ideal time to begin to use this spiritual treasure.

Jesus and Condemnation

WHENEVER INDIVIDUALS WENT to Jesus to complain about someone else, He would always turn the focus of attention back to the one making the complaint. Martha wanted Jesus to reprimand Mary, but instead He made Martha look at herself. When the young man went to Jesus to complain about the older brother not dividing the inheritance, Jesus made him examine his motives. Need I remind you of the older brother in the Parable of the Prodigal Son? Then, when the disciples wanted fire to come down from heaven and consume the wicked, Jesus put the disciples back in their place. And so it goes. If Jesus didn't participate in this kind of condemnation, then neither should we.



The woman taken in adultery—St John 8: 3–8

If we want to use the Bible to find passages that condemn the sins of others, then we first ought to read it and see where it applies to us. This principle is for all. The words of the Bible are meant for introspection. When we stop worrying so much about the sins of others and start considering our own, then we are closer to the Kingdom of Heaven.

—The Rev Hill Riddle

Transfiguration, Lent, and Elizabeth Taylor

"BACK IN THE '70s," as the younger members of my family say, Elizabeth Taylor starred in a movie about a middle-aged woman whose husband, she fears, is abandoning her because she is no longer young. The movie chronicles the myriad ways she tries to erase or deny the reality of her mortality. Painful cosmetic surgeries, acquisition of expensive clothes, and the association with younger people cannot change what is happening, nor does it prevent the loss of her husband. He leaves her because she convicts him of his own mortality from which he is still running. The film is entitled *Ash Wednesday*. And *Ash Wednesday* confronts us with what Elizabeth

Taylor faced: our humanity. A frightening day, not so much because of what we have done, but of who we are. And it is the coming to terms with who we are that is at the heart of Lent. Yet, while that is frightening, it also offers freedom from that fear. It offers us closer union with Christ and a transformation of this mortal life to an eternal and a peaceful one.

I can't speak for you, but I confess that I have always had a strong distaste for Lent. The truth is that year after year the Church brings me kicking and (silently) screaming into these forty days. Don't get me wrong—it's not that I dislike the intensified rule of life that the Church expects us to adopt. The acts of self-denial and fasting are actions to which I look forward. They increase my awareness of all that Our Lord did for me and impress upon me the fact that there is more to life than self-gratification. And the increased time in prayer and study nurture my personal relationship with Him. But those are secondary graces of this season which is upon us. The primary grace which is also the goal is the confrontation with my

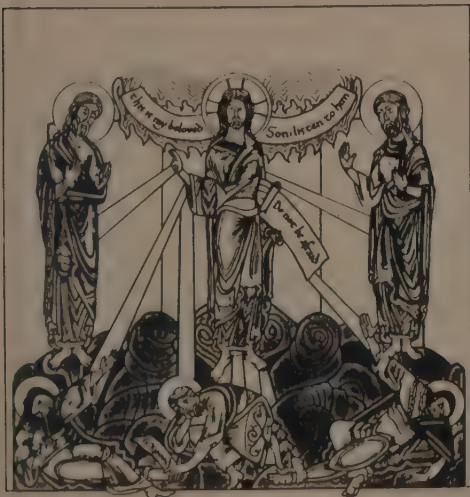
creatureness and the acceptance of that condition. It is to bring me face to face with what I spend so much of my time and energy trying to deny. That's what the ashes mean and that's what I dislike about Lent. Like Elizabeth Taylor, that's what I fear, that's what I try to run from.

And the complex and convoluted ways by which I try to control the things and people around me, in which I seek to increase the number of my possessions but become frustrated and angry when it all doesn't fit neatly, are manifestations of that fear of the truth about who I am: an ordinary, mortal, human creature formed of the things of the earth and unto which I shall return. And the denial of that truth is what Adam and Eve did in the garden

and is common with all their children: sin.

Before you say you don't have this fear of your humanness and mortality, can you answer "no" to these questions: Do you enjoy discovering a new line in your face or watching your hair disappear? Does it not trouble you when the doctor says more tests are necessary for you or a loved one? Are you never angry in the face of grave illness, and death? Are you never frustrated with yourself because you forgot or made a mistake—things you wouldn't think twice about in another? The truth is that for most of us it is hard to get through a day without in some way denying our humanness. We, with the rest of the world, spend a great deal of time and energy trying to establish ourselves as more than ordinary men and women, but the truth is always with us, no more possible to shake than our shadow.

Is it any wonder that Peter, James, and John had



such a host of emotions at the sight of Jesus so transfigured? For there before their eyes on Mt Tabor, they witnessed mortal human flesh shine in resplendent glory. First there was excitement and astonishment that such glory could come to ordinary flesh. Peter's response at such transcendence was "let's make it permanent, let's make three booths, let's make it last forever." You and I know this response when we have an experience that lifts us from the ordinary, when we indeed feel that we have transcended this earthly plane. We prefer to stay where the awareness of our creatureness is hidden.

But if there was excitement, there was also fear. St Matthew records that when God spoke from the cloud, the disciples fell to the ground in fear. Realizing that they were witnessing a theophany—an epiphany of God—they were afraid. So were Adam and Eve in the gar-

den when they heard the voice of the Lord God; in fear they hid themselves. So it always is with all human flesh in the divine Presence: "Let all mortal flesh keep silence and with fear and trembling stand." That is the fear of being consumed, of losing ourselves in Him. "This is my life and I'll do with it what I like" is as much a defense against the power of God as anything else. But here on this mountain something unique happens: Jesus bids them not to be afraid but to follow Him. Before the Passion and Crucifixion the disciples are granted this preview that they may know that Good Friday is not the end. It is a preview of the future—they are given a glimpse of the real and glorious end in order that they might be able to accept and bear the present.

St Luke in his account tells us that Moses and Elijah talked with Jesus about the exodus He would accomplish in Jerusalem: when, by His Death and Resurrection, He would free humanity from the clutches of eternal death. In assuming our humanity He accepted our mortal nature, and in faithful obedience to His Father He did not succumb to the fear of mortality but was obedient unto death. He brought our mortal flesh through death by trust and faith in its Creator. Thus, what was given the disciples and us on the Mount of Transfiguration is not only a theophany—an epiphany of the Word-made-Flesh—but an epiphany of

all flesh redeemed by Him. It is the image of what God has in mind for those who accept their humanity in Him.

Baptism is our incorporation into that exodus which He accomplished in Jerusalem; our humanity has in faith been united with His glorified. In the Sacrament of the Eucharist, you and I come to receive His life-giving Body into our mortal ones that "He might dwell in us and we in Him." He has given us all that we need to overcome the fear of being human, the fear of being vulnerable, the fear that drives us to separate ourselves from Him and one another. In His Transfiguration He bids us to begin a Lent free of who we are, for He has restored our

human nature to union with His Father. And these forty days having His transfigured image before us, may we be strengthened to follow Him and be changed into His likeness from glory to glory. For by embracing the Cross, we accept not only our mortal humanity but the means of its transfiguration into glory.

—The Rev Joseph W. Arps, Jr in *The Angelus*, The Church of the Incarnation, Dallas

Perhaps what breaks God's heart the most is our extreme difficulty in believing what every Crucifix in the world proclaims: God is Love.



Thy Mission High Fulfilling

THE VISION FOR ST MARK'S began with its former Bishop, the Rt Rev Scott Field Bailey, who sent a newly-ordained evangelist, the Rev Douglas Storment, to a section of Corpus Christi, Texas, where the three established congregations had already agreed a new congregation should be formed. The three congregations also had agreed to provide him with the names of all their people in the three zip codes in that section of the city and to send letters to each of them introducing the new missionary and asking them prayerfully to consider becoming a part of the new congregation. Fr Storment set up an office in one of the congregation's spare Sunday School rooms and began calling names on the list. He was assigned a mentor in one of the three congregations. As he called people, he asked for other names and his list grew.



A rose-window, made by a parishioner, is set above a vestigial apse in the eastern wall of the "multipurpose room".

At the first service, in September 1986, there were more than 200 people. That number soon dropped to sixty to seventy while they met in a restaurant lounge. Later, when they moved to a local junior high school, there were 141 members. In 1987 there were 212 members, and the diocese provided the land for a new church building. In 1988 there were 283 members. In 1989, when the congregation was about to finish Phase 1 of their building plan, Storment began a telemarketing ministry to celebrate the

opening of the new building. In the three months before the opening service, volunteers called 13,000 households. There were 550 people at the first service in the new church building. In 1989, active membership at St Mark's was 498, and the congregation expected to reach more than 700 by the end of 1990. Thus St Mark's moved from mission status to parish status in two years. About forty percent of the congregation came from non Episcopal backgrounds, and of the remaining sixty percent, half had been inactive Episcopalians. More than 200 unchurched people have become active at St Mark's in the last twelve months since the opening of the new building.

Fr Storment identifies the following elements of congregational life that contribute to its continued growth: an unswerving commitment to give ten percent of the church's annual income to outreach, encouragement of lay participation in congregational and community ministries, worship that is inspiring to newcomers, parish rituals and structures that welcome outsiders, and an uncompromising willingness to be as diverse and inclusive as possible. The evangelism committee, led by a staff person, meets weekly to talk over the spiritual needs of each person in the assimilation process. At St Mark's the emphasis is on experiencing a new community based on love, acceptance, service, and faith.



The unornamented stucco exterior of St Mark's recalls the mission churches of South Texas history.

An inspirational and informative videotape explaining step-by-step how St Mark's began and grew is recommended to all interested in forming new congregations. Please send \$20 to The Anglican Digest, POB 11887, St Louis, MO 63105.

Glimpses of God's Beauty

MUCH HAS BEEN SAID lately about music in the Episcopal Church. We are experiencing a dramatic shortage of competent organists; many small parishes cannot seem to find anyone. At the same time, a number of our most gifted musicians are leaving the Church at an alarming rate. The reasons behind this are varied and complex and at the same time troubling. At the heart of it is the suggestion that good music and trained musicians are no longer wanted in a Church once noted for both. Perhaps it is time to evaluate the state of music and see what we can do to turn the tide.

In this broad interpretation of liturgy, balance should be maintained in all things. The service should be focused toward God with specific parts assigned to choir, clergy,

and congregation. Dennis Michno describes this atmosphere in *A Priest's Handbook*: "In the Holy Eucharist, the elements of mystery, order, continuity, artistic taste, and clarity must be joined together carefully so that expressiveness, simplicity, and beauty may reach out and touch the hearts of the people of God gathered together to proclaim the Lord in their midst." When this balance occurs, no one personality controls anything. The service flows freely with dignity and beauty. **Most importantly, the focus of all activity is God, not the community.**

This ideology is summarized eloquently in the preface to the Order of Service found in the stalls of King's College, Cambridge. "Some finding limited opportunities for organized congregational participation imagine these are not so much services as liturgical concerts. But each service is an act of worship addressed, as worship must be, not to you but to God, an act of thanksgiving for the love He has shown. If you are prepared to join in this turning toward God, you will find this is a service in which you can join, though perhaps in ways that are unfamiliar. The service becomes the medium for our self-offering. By that offering we become open to receive again

the love and mercy of God. So we begin again in the Christian life, which is life lived in response to that love and mercy."

It is this broader understanding of liturgy that creates the environment which attracts qualified musicians. Within this framework much of the greatest music ever composed can exist and thrive with its intended purpose—the glorification of God. Sadly, much of the leadership today has very little interest in



or understanding of a broader role of liturgy and music. I am convinced that the over-zealous interpretation of this ideology is the single greatest reason that church music has ceased to attract competent musicians. Good musicians, by their nature, will be perfectionists. They will not be happy with the mundane, the dull, and the trivial. Their inner being will

want to strive to new heights and to perfect the praises with which we glorify God here on earth. There is little doubt as to why there is burnout and despair among so many. There is even less doubt as to why so very few are entering church music as a profession. My hope is that the Church can reclaim some of its past before it is too late. I fear that we are standing at the crossroads, at the verge of losing a rich musical tradition. Many newcomers to our Church today may never have heard Evensong or the anthem settings of the Morning Prayer canticles. They may have never experienced the timeless beauty of the music of Taverner, Tallis, or Howells. If this is the case, they have been denied glimpses of God's beauty.

—Timothy L. Hagy, Organist and Choirmaster, Cathedral Church of St John, Providence, Rhode Island



Ignatius Reilly, New Orleans, and Lent



ONE OF THE GREAT CHARMS of living in New Orleans is our zest for living. Ignatius Reilly and his entourage in *A Confederacy of Dunces* entertained all of America because they were so much "larger than life." But what was truly interesting to New Orleanians is that, to us, they were not larger than life but characters who were a perfectly normal part of the fabric of New Orleans. In *A Confederacy of Dunces*, we recognized people we knew—our neighbors, our family, ourselves—each taking as big a bite out of the praline of life as we could.

The New Orleans Mardi Gras itself is a celebration of life and all that it has to offer. Visitors who come are always amazed that at midnight on Mardi Gras night the street cleaners come roaring down Bourbon Street signaling an end to one celebration of life and a beginning of another one. This town knows well that the pattern of life is one of feast and fasting, of Mardi Gras and of Lent.

We take off our silly costumes, both literally and figuratively, on Ash Wednesday and kneel at the altar rail. The priest rubs a bit of ash into our foreheads and says, "Remember that thou art dust, and to dust shalt thou return."

We enter a period of "mortification of the flesh," and as Christians, we try to put aside worldly things for awhile and concentrate our efforts on things that truly matter—our relationship to our fellow man and our relationship to our God.

Nationwide, we don't hear so much any more about keeping a holy Lent. Even in the Church, Prayer Book Holy Days, feast days, and fast days, are by-and-large ignored. And we're the poorer for it because life needs a rhythm, a rhythm of feasts and of fasts, of celebration and of mortification.

But in New Orleans, at any rate, in the town which encourages and embraces individuality rather than sameness, in the town in which Ignatius Reilly and you and I can be considered normal rather than eccentric, we know that if Mardi Gras makes sense, then Lent does also. And we take both pretty seriously, unlike any place in the country. And that's one of the mighty good things about being here.

—The Rev Travers C. Koerner, New Orleans

Trout Amandine



4 (6–8 ounce) trout fillets	1/2 cup butter
salt and pepper, to taste	1/2 cup sliced almonds
1/2 cup flour	1 lemon, thinly sliced
1/3 cup cooking oil	1 tablespoon chopped parsley

Season the trout with salt and pepper. Dredge with flour. In a large, heavy skillet heat the oil over moderately high heat. Add the fillets and sauté them until golden brown on both sides. Transfer them with a slotted spatula to paper towels to drain, then to a heated platter to keep warm. In a small skillet melt the butter. Add the almonds and sauté until golden brown. Pour the almond mixture over the trout and garnish with lemon and parsley. Serves four. Skinning is not desirable with delicate-flavored fish because the skin helps to retain the flavor and juices.

—via *La Bonne Cuisine: Cooking New Orleans Style*
Available for \$13.95 from All Saints' Episcopal Church, 100 Rex Drive, River Ridge, Louisiana 70123

The General Confession

THE VERY TITLE, "General Confession," reminds us that it is a social act in which we here engage. It is not that we are to forget our own sins and to remember those of our neighbors. It is rather that our consciousness of sin should be keen enough to cover not only the evils of our private lives, for which each one of us alone is responsible, but also those corporate sins, the guilt of which we share with our whole community. For in this General Confession when we say, "we bewail our manifold sins," we speak not as a collection of individuals pooling, as it were, the separate burdens of our insulated lives. We speak as a corporate group confessing in common a weight of sin that we bear in common—all the ugly evils of society. They are evils for which *I* am not responsible nor *you*, but evils

nonetheless for which before God *we* are answerable.

It often seems to the average communicant, when he repeats his confession, that its language is too extreme to fit his own case. He may be conscious of disagreeable imperfections, perhaps of grave faults, and even of serious lapses, but to refer to these as wickedness grievously committed, as provoking God's wrath, and as constituting an intolerable burden seems to him a rather emotional overstatement. But those of us who have felt this incongruity ought to remember first of all that sins need not be crimes, nor even acts condemned by society. They are deeds and attitudes which alienate us from God. Sometimes such deeds and attitudes are dangerous to society or repugnant to prevailing custom, and then the resentment of society is expressed by legal punishment or social ostracism. On the other hand, some of the worst sins which separate us from God are not subject to condemnation either by the state or by society. Bitter and devouring jealousy, for example, is too inward to be punished by the community, perhaps even too inward to be recognized; yet it can eat away any man's character and deprive him, as long as it lasts, of any conscious

fellowship with God. Thus, even the most respectable citizen may incur God's "wrath"—which means God's unswerving hostility to what is evil—and if he knows what is happening, he may well feel that his "burden" is "intolerable".

In adjusting our minds to the strong language of the Confession we may further remember that no matter how saintly we may become by God's grace, the words of repentance will always be appropriate because with increasing sanctity there comes increasing sensitiveness to sin and growing readiness to recognize and deplore the least cloud that disturbs our full communion with God.

*"the burden of them
is intolerable"*

A sin which may seem negligible to the self-centered and complacent may truly be an "intolerable burden" to one whose highest joy is unbroken fellowship with God.

But the strongest justification for the terms we use in the Confession is the fact that we are confessing not only individual sins but corporate sins. If, after surveying the misery and evil which distress and taint and befoul all the great communities of mankind, we do not find

the burden intolerable, then we are out of place in a service of Holy Communion. We are in no fit frame of mind to meet Him who beheld the holy city and wept over it. At no one point in any one service can we be vividly conscious of all the pain and sin that disfigure human society; but of the lighter and the grosser evils any one, if acutely realized, is enough to send us to our knees. Dangerous or unhealthful housing conditions that breed disease, ill-managed prisons where cruelty hardens criminals, remediable poverty and unemployment with all their waste of potential human values, the whole festering business of prostitution, the kind of destructive insanity that war has now become—these are only a few of the corporate sins in penitence for which we declare that "the remembrance of them is grievous unto us."

—*The Living Sacrifice*

"Be Still . . ."

WE HEAR in the Commandments the call to remember the Lord, to put aside a day for remembrance and renewal of God in our lives. This remembrance will bring us to recall our relationship and our duty as children of the living God. The laws, the promise, and the priority of God in our lives must be remembered intentionally so, if He is to be primary, first above all. For as our lives move so quickly before us day in and day out, sometimes we find it difficult to take that moment to "be still, and to know that thou art God." When we are told, therefore, to observe the Sabbath, we are told to be still, pause, give Him time. The name Sabbath probably derives from the verb *she-bath*, to stop from work, to repose. We shall devote this quiet time to the Lord, to remembering, to recreating His story, and our story with Him. This will then allow for the focusing and for the remotivating of our faith as people of God. Sometimes events force us to be still and try to discern the hand of God at work. Allow me to share with you a recent experience in which I believe the spirit of the living God was present.



Early one morning I was jogging along the Potomac near the Lincoln Memorial. It was already humid. People, not many, were beginning to gather at the Vietnam War Memorial on the Mall. They were dressed in a variety of attire, some in pieces of uniforms of past wars, some in tee-shirts recalling places served in Vietnam, single men, or families, young

and old, black, white; small groups were forming as stories were shared and first-time meetings were taking place. Before the life-like bronze statue of three Vietnam soldiers, wreaths with the message, "we won't forget, we miss you," stood at their feet as visitors snapped cameras to record the moment. I walked to the wall, black granite starting at my feet with one name, soon to tower over me with listing after listing, the dead or missing. I've been to the wall at least ten times, but each time is new for me as my own emotions rise. I watch as a mother and her daughter kneel with paper and pencil to rub the found name of a brother or husband. I watch and as she rubs one of the thousand names begins slowly to take on its singleness, magically appearing on the once-blank paper. The listed name becomes a person—personal, and the daughter's hand slows with emotion as her loved one becomes real again, remembered. And mother and daughter are still now in prayer.

—The Rev Canon Kwasi A. Thornell in *Cathedral Age*, Cathedral Church of St Peter and St Paul, Washington, DC

By the might
of Thy Spirit
lift us . . .
we pray Thee
to Thy presence
where we may
be still and
know that Thou
art God.

Common Prayer



Advices to the Clergy

by Jeremy Taylor, 1661

OF PRUDENCE REQUIRED IN MINISTERS

1 Remember, that discretion is the mistress of all graces; and humility is the greatest of all miracles: and without this, all graces perish to a man's self; and without that, all graces are useless unto others.

2 Let not the reverence of any man cause you to sin against God; but in the matter of souls, being well advised, be bold and confident; but abate nothing of the honour of God, or the just measures of your duty, to satisfy the importunity of any man whatsoever, and God will bear you out.

3 In taking accounts of the good lives of yourselves or others, take your measures by the express of Scripture; and next to them estimate them by their proportion and compliance with the public measures, with the laws of the nation, ecclesiastical and civil, and by the rules of fame, of public honesty, and good report; and, last of all, by their observation of the ordinances and exterior parts of religion.

4 Be satisfied when you have done a good work, unless you have also done it well: and when you have, then be careful that vain glory, partiality, self-conceit, or any other folly or indiscretion, snatch it not out of your hand, and cheat you of the reward.

5 Be careful so to order yourself, that you fall not into temptation and folly in the presence of any of your charges; and especially that you fall not into chidings and intemperate talkings, and sudden and violent expressions. Never be a party in clamours and scolding, lest your calling become useless, and your person contemptible: ever remembering that, if you cheaply and lightly be engaged in such low usages with any person, that person is likely to be lost from all possibility of receiving much good from your ministry.

The Godparent: A Job Description

GODPARENTING may be the least understood job in Christianity. Some parents select sponsors in baptism to honor family members or friends; others look for responsible parent-types "just in case." Few parents, if any, have any real expectation about what godparents should "do" for their child, other than standing with them at the font on the day of baptism. Godparents themselves are often confused about their responsibilities with the result being that many sponsors, some parents, and more than a few clergy wonder whether inviting godparents into relationship with a candidate for baptism is necessary at all.

Yet, with careful education and preparation, godparents can serve as a vital link between the candidate's Christian family and the community of faith into which they are to be baptized.

1. Godparents represent the Church of Jesus Christ as new members are initiated into the Christian faith and life.

As far back as the Middle Ages, a young man or woman had a series of three sponsors during the period of their initiation into the Church — one for the period of instruction, a second for their baptism, and a third for their confirmation. At each occasion it was the godparent who presented the candidate to the Church for consideration as a member.

Today, parents customarily present their own children for these functions. However, godparents can and still do represent the community of faith at the act of baptism. This does not presuppose that godparents must be members of the congregation into which the candidate is baptized. In fact, the presence of godparents from other families within Christendom underscores the universality of the Church and the strength of our wider fellowship as Christians.

As those who stand for the Church at Baptism, godparents maintain a vital interest in the spiritual life of the candidate's family,

especially as it is expressed in their home. Their ongoing concern is not only the welfare of the individual they sponsor, but also the spiritual atmosphere in which the child is raised. Even if godparents live at a distance, this can be accomplished by daily prayer for the godchild and his or her family, regular contact through letters and visits, and gifts of age-appropriate Christian books and music. I encourage godparents to remember that while friends and relatives remember a child's birthday and other celebrations like Christmas, they have the privilege of making a child's baptismal or confirmation anniversary a special occasion through their attention and remembrance. Thus, a godparent brings the life of faith to the Christian family as a friend and representative of the greater Church.

2. The godparent is the guarantor of education.

In the past, some branches of the Christian Church have traditionally charged godparents with specific tasks focusing on the candidate's education in the Christian faith and life. In some churches, this meant insuring that the child knew the Ten Commandments and the Lord's Prayer. In others, it meant providing the candidate with the information necessary for confirmation preparation.

In our time, godparents are rarely a child's primary educator, but the sponsor must maintain a lively interest in the candidate's Christian education. This, of course, assumes that the godparent himself or herself possesses a level of spiritual maturity enabling them to discern the candidate's growth in faith and offer the gift of self to enrich the child's spiritual development. Resources for this responsibility are limitless, and the abundance of material available to lay folk through churches and Christian bookstores makes sharing the substance of the faith with a godchild a rewarding and exciting charge.

3. A godparent is a mentor, helper, and friend.

When asked if they are willing to stand as a sponsor in baptism, potential godparents should seriously consider whether they are capable of making a lifetime commitment to another human being. Just as parents face a lifetime of commitment to the health and well-being

of their children, godparents must expect to exercise their responsibilities of involvement and care for the young people they sponsor. As representatives of the family of believers in Jesus Christ, they must expect to be available to their godchildren at all times for counsel, encouragement, and companionship.

In our time, the concept of spiritual friendship, of companionship on the faith journey, has become extremely popular. Rather than being a new concept, this is, in fact, an old idea, grounded in the type of relationship godparents should have with their godchildren. This experience of faithful companionship should be a comfortable and natural one for Christians, modeling their relationship with their godparents, their first friends in faith.

—via St Martin's Church, Radnor, Pennsylvania

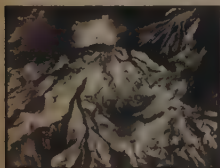
"The Bishop!"



"I come not to destroy the law but to fulfill it."

—via The Joyful Noiseletter, © 1991 Goddard Sherman, Reprinted by Permission

CHRISTIANITY IN CHINA has had to survive in an often hostile environment. From the 1850s to 1949 there were frequent anti-Christian movements, sometimes supported by officials, and many Christians were persecuted because of their belief. After 1949 their difficulties increased because of the government's hostility to religion, and in some periods, for example the Cultural Revolution, believers constantly faced imprisonment or death. This hymn was written in the early 1980s after the author witnessed the martyrdom of his colleagues.



The Place of Skulls

In the depths of history, in remote clouds and mountains
Lies silently sleeping a desolate land
The Cross has long been lost
The precious blood long forgotten
Who recalls those pain-filled cries?
Who knows from where the Gospel that we hear today
Was preached in the past?
The gate to Heaven was opened here
The power of sin started to collapse here.

Mortal beings perished here, Adam was buried here
Sorrows and tears have all passed away
Satan is ashamed here
The Cross is shining here
The word of God is proclaimed.
Let us hurry to preach the Gospel far and wide
Let us sound the trumpet, hesitate no more.
Look! The Mount of Olives has burst open
Long cherished sunlight of morning is just appearing.

—from *Prayers and Thoughts of Chinese Christians*, Cowley

Indiscriminate Communion

THE IGNORANCE of well-disposed persons about Christian beliefs and practices regarding Holy Communion is quite as great now as in the days of the Emperor Trajan. A clergyman friend of mine was once profoundly shocked at a civic service held in a cathedral town. For some reason it was thought appropriate to put the ceremony, to use the modern jargon, in the context of the Eucharist. My friend, an old-fashioned high churchman, advanced upon the wife of the Mayor and stared with horror at her gloved hands. Was she expecting him to place the Body of Christ on to these? Looking up with an obliging smile, she helped him out of his difficulties: "Oh, no thank you, Vicar. We've had the biscuit. We are just waiting for the wine."

No silent kneeling here before the ultimate mystery. But if the Christian Church squanders its sacramental gifts and diminishes their unique importance by "dishing out" Holy Communion on every possible occasion without instruction or explanation, what does it expect?

—from *How Can We Know?* by A. N. Wilson

The Rev Paul Zahl, the popular author of the Digest's Tracts for These Times, considers ...

HOLBEIN'S MASTERPIECE AND OUR CHURCH'S MESSAGE FOR THE NINETIES

AN IMPORTANT MOMENT in recent art history occurred when a painting entitled *The Old and The New Law* resurfaced after the Second World War and was proven to be from the hand of Hans Holbein, the Swiss artist whose portraits of the Tudors were already famous.

This painting, which now hangs in the National Gallery of Scotland, provides a window on our Church's understanding of itself. It also illustrates vividly the central core that makes the Good News good.

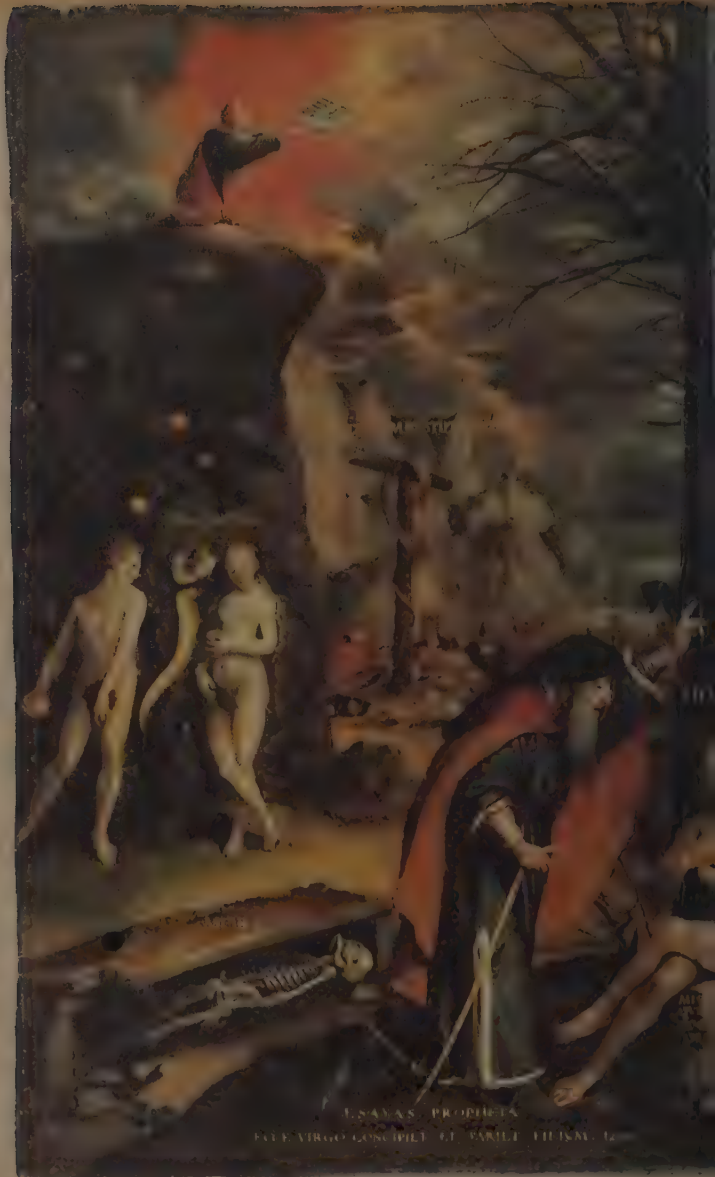
Holbein painted the picture between 1536 and 1539 for the Chancellor of England, Thomas Cromwell, and his reforming circle under Henry VIII. The picture was conceived as a treatment for an English audience of similar pictures done in the 1520s by the German painter Lucas Cranach to illustrate the core of Martin Luther's theology of Justification by Faith. Holbein's treatment is slightly different from Cranach's, and therein lies a tale.

The Picture

On the left of *The Old and the New Law*, Moses receives the tables of the Law ("Lex") upon Mt. Sinai. The sky is blood red. Below Sinai, Adam and Eve break the Law, enticed to it by the serpent. Below their sin lies "Mors," the ultimate result of sin, a skeleton crumbling in a broken

Artwork on pp. 32-33
Article cont'd on pp. 35-36





ISAIAH PROPHECY

ET VIRGO CONCIPIT ET PARIT FILIUM. ISAIAH. 7.





casket. The "Mysterium Justificationis" is represented by the bronze serpent hung on a pole, from Numbers 21 and John 3.

Generic humanity, labelled "Homo," is seen utterly distraught and forsaken, huddled naked upon a rock at the center of the painting. Tormented by sin and death, his caption reads, in Latin, "Who will deliver me from this body of death?" (Romans 7:24). The tree that bisects the painting is completely dead on its left-hand side. All we have of hope is the Prophet Isaiah, who seeks to point the man towards the One whom (again in Latin), "a virgin shall conceive."

On the right side of the painting, Grace ("Gratia") is contrasted dramatically with Law. At the top, an angel delivers Grace, represented by a cross, to a waiting woman. She may be the Virgin Mary, or she may be the waiting Church, the Bride of Christ. Below this giving of grace is Christ on the Cross, Our Justification ("Justification Nostra").

At the bottom right of the painting, the Lord steps out of His tomb, crushing both death and the devil. "O grave, where is thy victory? O death, where is thy sting?" The leaves on the right side of the tree are evergreen.

Holbein and the English Reformation

Holbein's picture gives the lie to the oft-repeated cliché that the English Reformation was not principally theological. It is sometimes said that the whole affair was an issue of Henry's dynastic worries and his appetites. Or, that the English Reformation turned on the issue of authority, transferring dominion from the Bishop of Rome to the King of England.

This is not true. Created to express the world-view of the Reforming party at Court, *The Old and the New Law* puts theology at the top of the list for earliest Anglicanism.

What is the theology to which this outstanding work of art bears witness? It is theology rooted in St Paul's antithesis between Law and Grace, by which the irremediable anxiety of humanity caught between inherited predisposition to sin and hopes for forgiveness is resolved in the death of Christ, by which the human race is "justified." The theology of Holbein is foursquare at the center of Reformation thinking.

There are, however, a few details to point out which make the painting distinct from the slightly more forward Continental Reformation.

First, the language of the Scripture texts that cover the work is Latin. In Germany, they would have been in German. In England, there is continuity with the language of the Church that had gone before.

Second, Isaiah points the distressed man, who is the focus of the work, to the Cross. In Cranach's comparable work, it is Moses, brandishing the Tables of the Law, who points the man to condemnation.

The antithesis between Law (represented by Moses) and Grace (represented by the Crucified Christ) is more utter and dialectical in the German version. In Holbein, Isaiah, whose very hand crosses over the tree that cuts the painting in two, is a symbol of an inward continuity between "Old" and "New" Law. The very title of the work suggests a continuity of intention in the saving plan of God.

Finally, St Mary, or the Church, receives Gratia. The Church is a bright part of Holbein's message. Clear light shines upon her and she is surrounded by angels.

What we see in this work is an explicit visual statement of the central Reformation doctrine of Justification by Faith, yet with the notes of continuity with the past that have ever, right from the start, made Anglicanism a somewhat separate case. Not a common-denominator kind of religion—of which we have in many times and places been guilty—but an evangelical focus through the lens of a humble attention to past wisdom.



In *The Old and the New Law*, Hans Holbein, whose religious feelings in later years—he died of the plague in England not long after this picture was completed—had come alive through the Biblical revolution that started with Luther, opens a clear window onto our own Church's budding life.



THE REV DAVID FRANCOEUR, Editor of *The Ecclesiastical Times*, reports that two resolutions introduced at the General Convention of the Episcopal Church in Phoenix did not receive the attention of the religious press.

Francoeur, a usually reliable source, reported that "Episcopalians Against Hugging" offered a resolution demanding curbs on the "rampant and indiscriminate violation of personal space during 'the Passing of the Peace' by the arbitrary act of hugging." The group proposed the building of a "non-hugging" section with isolation booths in each parish to be funded from the budget of the national Church, Francoeur said.

Francoeur also reported that "Anglicans of America" offered another resolution demanding that the ceilings in all Episcopal churches be lowered to impede persons desiring to raise their hands and arms during worship. The group also demanded canonical changes requiring that "all verbal expressions of praise and joy from the congregation be limited to that which is already found in the Prayer Book."

—via *The Joyful Noiseletter*
of the Fellowship of Merry Christians

The Right to Live

ELIZABETH AND I want to thank you for your kind expressions of sympathy and support following the death of my father. I would also like to share some personal testimony with you.

Living far way from Dad has made it difficult for Elizabeth and me to care for him and be with him during his physical decline, which began some fifteen months ago. His heart and lung diseases became even more disabling over the past three months, to the point where he could not get out of bed without complete assistance. He also became depressed, and although I did not know it then, he had told several people that he was ready to die. Still, his mind seemed to remain reasonably clear when I talked to him on the phone, and I did not sense that he was rapidly dying until Elizabeth and I arrived at his bedside two days before his death.

During the last forty-eight hours of his life I was torn with conflicting emotions about either ordering more aggressive therapy for him or making him as comfortable as possible and letting nature take its inevitable course. I was afraid and I didn't know what to do. As I prayed earnestly about this conflict, that silent, persistent voice we sometimes hear in prayer began to tell me not to be afraid. As I listened to that voice, I realized that I had put my mind nicely into Dad's care over the past two years, but I hadn't put enough of my heart into it. I needed to say some important things from my heart to my father.

On Friday afternoon as he slipped in and out of consciousness, Elizabeth and I prayed with Dad at his bedside. We held his hands and thanked God for Dad's life, for the many good times and good things Dad had done for us and for others. We asked God to take Dad into His keeping.

I then sat down beside Dad and, holding his hand, began to read from the Gospel according to St John. "In my Father's house are many mansions" ... in that wonderful talk before the crucifixion where Christ tries to show the apostles and us the big picture. I felt that God was telling me the Good News in a way I could understand firsthand. Soon

Dad would be in a better place. God would take care of Dad. God would keep His promises. Then I read Chapter 20 describing events soon after the Resurrection when Mary Magdalene came to the tomb early and ran into the Resurrected Christ. Again, it seemed as if I was hearing the news straight from Mary's mouth. Finally, I read the amazing last chapter when Jesus encounters some of the disciples on the shore of the Sea of Galilee. He cooks breakfast for them and then gives Peter his charge by asking him questions: "Do you love more than these?" ... "Do you love me?" I tried to imagine what I would say if Jesus put that last question to me. In that moment I knew that God loved me and would take care of me. I also knew that I had to do more for God. I began to cry again. I thanked Dad for everything and whispered to him that it was all right to die. I told him that many good people were waiting for him in heaven. I actually felt that some of them were in that room although I couldn't see them. Dad's breathing became less labored then and he seemed more at peace. I kissed him good-bye and he died an hour later.

—Thomas M. Hyers, M.D.
Church of St Michael and St George, St Louis

The Problem at "815"

FACED WITH A \$1 MILLION DEFICIT, the Episcopal Church Center (815 Second Avenue, NYC) has undergone extensive reorganization, including the cut of more than fifty positions. Also, several dioceses are withholding contributions to the national Church, among them Pittsburgh, Dallas, and Fort Worth. The rector of the 4,000-member St John the Divine in Houston recently reminded his flock that "815 was born to assist us in our ministry and mission, not to shape the Church's agendas and hand them down for unquestioning response."



Church and Nation in Her Own Image

ELIZABETH I has as much right as anyone else to be regarded as the molder of the Church of England. Not before her reign of almost forty-five years could the Church settle down and build itself up. The achievement is to her credit: she treated the bishops as her servants, and when an Archbishop of Canterbury (Grindal) had the courage to protest against her interference in ecclesiastical affairs, she demonstrated her power as the Church's supreme governor by having him

more or less confined to Lambeth Palace for seven-and-a-half years.

The Church that emerged was in her image. She liked the emotional side of the Catholic tradition and knew that the bulk of her people did, too. So the music of the Chapel Royal remained in the hands of Roman Catholics (Tallis and Byrd) because they were such wonderful composers, and in the parish churches the dress of the clergy suggested a continuity with the past wherever her orders were obeyed. She did her utmost to suppress the Puritan movement, partly because it was developing a network not under the bishops' control and thus not under hers, but also because most of the English were alarmed at the threat to their traditional cakes and ale.

However, she made it inconceivable that England should again accept the yoke of papal jurisdiction, and thus she made it inevitable that the country should gradually become more Protestant than she was. One factor was that her personal religion was Erasmian: a wide humanist culture, with, at its heart, a simple and genuine faith in God through the Christ on record in the New Testament. But another factor was, of course, her position as Anne Boleyn's daughter. She could not

Elizabeth I has as much right as anyone else to be regarded as the molder of the Church of England.

permit the Bishop of Rome to decide questions such as who was married to whom.

As she remained on the throne, defying many dangers, she came to embody the English mix of nationalism with a non-clerical Christianity. Roman Catholic priests suffered under her as martyrs in the light of their own faith, but in the eyes of most people they were being executed as traitors, for behind them was the Armada. If today we criticize the Queen for her harshness towards Puritans and papists alike, we can also criticize the papacy for its folly in encouraging the branding of Catholicism as foreign.

The *via media* between the two extremes was populated only gradually. When Elizabeth was crowned, most of the religious leaders were extremely Catholic or Protestant; most of the parish clergy who got on with their work, or at least collected their tithes, were poor, frightened, and ignorant; most of the laity were bewildered by the rapidity of the religious revolutions. But her ecclesiastical policy made possible the Anglicanism of the next century, when this Church had enough religious strength to make sure that the Roman Catholic recovery proved illusory and the Puritan triumph did not last.

Her general political policy seems at first sight far less definite. In the state she was the unifying figure but was more

*Remaining on the
throne, defying
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Christianity.*

cautious and temporizing than she was in the Church. Yet, that was what the country needed in decades when Europe was full of destructive violence and militarism. The internal peace over which she presided made it possible for England to develop economically and culturally—with wonderful results. The England of Elizabeth became the little island whose language would be spoken and whose culture would be admired throughout the globe then being explored.

At the apex, Elizabeth showed that she had

mastered the art of public relations—the power dressing, the symbolic pageants, the stirring speeches, the provincial tours, the human touches, the jokes. From the common people she evoked devotion; from the establishment or the ambitious, a personality cult which borrowed many images from the veneration of the Virgin Mary.

Virginity was part of the cult. Since for many years almost everyone assumed that she needed a husband to guide her, she was able to use her matrimonial availability as a card in the poker game of international politics. Later, when people had come to terms with the phenomenon of the Virgin Queen, she was able to use her femininity when it suited her while also ensuring that anyone who took too many liberties ended up on the scaffold.

For descent from kings was as important as virginity. She was King Harry's redhead daughter,



Elizabeth I

and like her father was a consistent defender of the faith that monarchs rule (they did not merely reign) by the grace of God, so that to resist them was to resist God. To the twentieth century it must seem bewildering that at the time this belief was shared almost universally. Because of this belief, England accepted the grievous consequences of having a regency and then rule by a very silly woman, since those were the fruits of two of Henry VIII's six marriages. How fortunate it was that, unlike her half-brother and half-sister, Elizabeth inherited the talents and energies of a Renaissance prince!

But she was not a saint! She was cold-hearted on many of the occasions when Machiavelli would have urged a prince to be ruthless, and the unattractiveness of it is not much lessened by the fact that she was schooled in the harshness of Tudor politics from very early years. As a modern therapist would say, she did not have a secure home background.

She could be irresponsible, neglecting business for pleasure; indecisive and quick to change a decision; cruelly disloyal to her agents. The mess made of land wars in her reign was partly her fault, although a larger cause was the shortage of cash, a reflection of the nation's inability to compete with continental powers in economic strength. She was at her worst over the execution of Mary Queen of Scots: not wanting to encourage the thought that moaners could be killed, she tried to have Mary murdered quietly; when she had to sign a

death warrant she blamed those who carried out her orders, and after the deed she arranged a hypocritical funeral in Peterborough Cathedral.

But for many years her life and her intellect were what stood between England and many probable disasters. One of the last things that Shakespeare wrote was the tribute which he put into Cranmer's mouth in *Henry VIII*. People who are grateful for England must always be grateful to this extraordinary woman.

—The Rev David Edwards in *Church Times* review of *Elizabeth I* by Anne Somerset



God does not give an
answer to human
suffering -
He takes it upon Himself.



CANTESS

Summer School

30 July – 11 August, 1992

Theme: The Gospel and Communication

... under the auspices of Canterbury's Christ Church College, which has welcomed CANTESS for over twenty years. Canon Reginald Humphriss continues as Director.

The Program for Cantess 1992 will include:

- A series of Bible studies, lectures, and seminars
- Guided tours of Canterbury Cathedral and city
- Attendance at Canterbury mystery plays
- Visit to Saltwood Castle and tea in parishioners' homes, followed by Evening Prayer in the village church
- Concert on campus
- Holy Communion in ruins of St Augustine's Abbey
- Candlelight epilogue in St Martin's, the oldest church in continuous use in the U. K.
- Opportunities for brass rubbing

Presenters:

Professor M. Hooker

(Lady Margaret Professor of Divinity in the University of Cambridge)

The Rev Dr John Polkinghorne

(President of Queen's College, Cambridge)

Canon Keith Ward

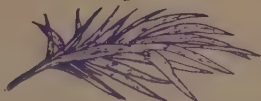
(Professor of Divinity in the University of Oxford)

Cost and Registration Information

... special reduced price for 1992—£675, £1,300 for married couples. The fee includes accommodations at Christ Church College, meals, tuition, transportation and admission charges for tours, the mystery play, excursions, and gratuities. Participants are responsible for their own transport to and from Canterbury, and for insurance.

Brochures available from CANTESS Registrar, *The Anglican Digest*, P.O. Box 11887, St Louis, MO 63105. Closing date for registration—May 1, 1992.

Ottawa or Jerusalem?



ON A BRIGHT PALM SUNDAY morning in Ottawa, Canada, I went up the steps of a parish church and arrived at the pew holding a prayer book, a church bulletin, and a palm. I was not quite sure whether to hold it, slip it in the prayer book, put it on the pew or in the book rack. It was a familiar part of the year's cycle in worship. I had come to take it for granted as a mere object, so easily can we become blinded by routine and familiarity to the hidden doorways of the sacred.

I became aware of a voice, very much embodied in a familiar layperson, reading a story. It told me of an entry into a long-ago city, of Jesus of Nazareth being welcomed by those who carried palms. Suddenly with a clarity that I had never known, I was aware that it was no longer a long-ago Jerusalem I was hearing about, nor was it contemporary Ottawa where I was standing, but both had become fused into a timeless reality. It was not a distant remembered "they" who shouted "Hosanna," but it was they and we in one timeless company. In a few days we and they would together shout the timeless obscenity "Crucify!"

I looked down at the palm grasped in my hand, and I knew for the first time what it really was. Suddenly I realized what the bread between the teeth was, the red wine stinging the throat, the water on the forehead, and the golden candlelight on the eye. I knew that all these things were time machines, devices to sweep away the gulfs we call past, present, and future, to set us in a timelessness where Christ and cross, lakeside and upper room could become for us places where we could enter and touch and become so much more than the prisoners of mere memory, however fervent.

—from *A Doorway in Time*
by the Rev Canon Herbert O'Driscoll



And In All Places



✠ THE SYNOD of the Ecclesiastical Province of Canada has unanimously endorsed the creation of a new diocese of Labrador. The archdeanery of Labrador, in the Diocese of Newfoundland, presently consists of approximately 7,000 Anglicans, seventeen churches, and five parishes with clergy.

✠ THERE WERE NO surprises in the '91 edition of the *Yearbook of American Churches*. The nation's two largest church bodies, the Roman Church and the Southern Baptist Convention, posted membership gains in 1990, while a number of "mainline" churches, including the Episcopal Church, continued their twenty-five year pattern of decline. In per-capita giving, Episcopalians ranked third.

✠ FIVE MORE DIOCESES of the Church of England have voted in fa-

vor of legislation to permit the ordination of women as priests.

✠ AT THE BEGINNING of the present session of Congress, of the 104 members of the United States Senate, nineteen were Episcopalians.

✠ SIXTY-FIVE YEARS after its cornerstone was laid, Christ Church Cathedral in Victoria, British Columbia, has been completed. The cathedral's nave was finished before the stock market crash in 1929.

✠ A TIP OF THE BIRETTA to Church of the Good Shepherd, Silver City, New Mexico, which celebrates its centennial this year; to St Mary's College, Raleigh, North Carolina, America's only Episcopal college for women, marking its 150th academic year; and the congregation and Rector of St John's-for-the-Deaf, Birmingham, Alabama, on receiving the "Golden Hand" award from the National Association for the Deaf, the first time ever that a church has received this recognition.

✠ "ADVANCING ANGLICAN CATHOLICITY" was the theme of a gathering recently at the Cathedral of St James, Chicago. The Rt Rev Richard Holloway, Bishop of Edinburgh, called for "an inclusive and generous catholicism which

affirms more than it denies and celebrates more than it condemns."

✠ IN A TIME when miracles seem old-fashioned and out-of-touch, pollster **George Gallup, Jr** says he continues to find them in his data. A surprising 40% of American's teens go to organized Bible studies, and 1.5 billion of the world's population claim to be Christians. Average weekly United States attendance at worship services has risen to 43% of the population—up from 40%—for a twenty-year high. And the Bishop of Ely (U.K.), the Rt Rev **Stephen Sykes**, recently told a gathering, "The Church should not feel despondent." Church-going in Cambridgeshire has risen by 19% in the last decade, much faster than the growth in population.

✠ THE PRESIDING BISHOP's Fund for World Relief has made an historic grant of \$100,000 to aid local churches in former Soviet Republics. Assistant Director of the Fund, **Bill Caradine**, said the grant was prompted by "the knowledge that winter is fast approaching and the reality of Russian people without food and heat."

✠ THE CHURCH OF THE SAVIOUR in West Philadelphia is the first Cathedral of the 74,000-member Diocese of Pennsylvania, and the Very Rev **John Hardwick** its first Dean.

✠ IN TERRY WAITE'S home diocese of Chester (U.K.), the cathedral bells were "fired" in his honor—all twelve rones

being pulled simultaneously five times, one for each year of captivity.

✠ MORE THAN ONE-THIRD of Britain's Anglican clergy signed an open letter objecting to interfaith worship. The letter was signed by more than one thousand Church of England priests.

✠ THE CHURCH IN NEWFOUNDLAND needs clergy for permanent and short-term service. Vestments and altar furnishings would also be appreciated. Please contact the Episcopal Commissary, c/o St Paul's Church, 390 Main Street, North Andover, Massachusetts 01845.



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JOY DAWSON



ROGER WHITE

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THE BIBLE went on sale for the first time in Mongolia, where Christians emerged from underground churches only recently. Thousands of Bibles, shipped from Hong Kong, have been sold since they started appearing in the center of the capital, Ulan Bator. The Mongolian Bible Society plans to import thousands more from South Korea.

THE REV FREDERICK A. McDONALD of San Francisco celebrated the Eucharist at the North Pole on board a Soviet ship engaged in scientific research commemorating the International Polar Year.

THE DIRECTOR of King's College Choir, Cambridge, said there is a strong case for traditional church music despite liturgical changes. New rites in England allow the great choir settings for all services, and English cathedrals continue to use the 1662 Prayer Book for Evensong. "We are not going to let the glorious music of over 400 years be lost," he stated.

THE MARKET STREET BARGAIN CINEMA in Little Rock, Arkansas, was the site of the first service of St Margaret's Church. Attendance was 254, amazing for the first Sunday service of this new congregation.

MAKES THE HEART GLAD to read of a parish in the Diocese of Dallas whose children's service (preschool through third grade) averaged 255 per Sunday, with a high of 300, in a chapel seating 200 ... to receive a contribution equivalent to

the ages of TAD supporters in the Diocese of Arizona — \$54 (hers) and \$66 (his) ... and \$134 from a couple in Wichita, Kansas — one dollar for each year of their lives ... for TAD to receive a generous contribution from the Church of Our Saviour, Hamilton, Virginia, as part of their mission outreach work.

THE ARCHBISHOP OF CANTERBURY has made his first overseas visit of the year to Jerusalem to celebrate the 150th anniversary of the founding of that bishopric.

LEADERS of the traditionalist Episcopal Synod of America met with the Presiding Bishop in November to discuss the Synod's Action Plan which includes the development of a missionary diocese outside the usual structure of the Episcopal Church. The missionary diocese will reach out to Episcopalians "alienated from their regular diocese or parish." The Archbishop of Canterbury

made it clear that he has no intention of recognizing any Anglican group in the United States except the Episcopal Church.

✠ AT THE SEMINARIES: Dr Fredrica Harris Thompsett, Academic Dean and Professor of Church History at EDS, has been named to the Inter-Anglican Theological and Doctrinal Consultation, an activity of the Anglican Communion ... Trinity School for Ministry's entering class of forty-three includes an auto mechanic, an Air Force intelligence officer, a caterer, a journalist, a doctor, a fire chief, and several full-time lay ministers ... The Very Rev Gary Kriss, Dean of the Cathedral of All Saints in Albany, New York, has been appointed Dean and President of Nashotah House ... The Rev Reginald H. Fuller recently joined the Nashotah House faculty, while the Ven James Brown has returned as a visiting professor ... Enrollment in the School of Theology at

the University of the South is up 5.9% for the current academic year.

✠ THE REV LOUIS SCHUEDDIG has been appointed Honorary Canon of the Cathedral of St Philip, Atlanta, by the Rt Rev Frank K. Allan. Father Schueddig, President and Executive Director of The Episcopal Radio-TV Foundation, was praised for his faithful service to the Church "with great distinction."

✠ CONGRATULATIONS to Margaret Jacoby, who first came to work for the Diocese of Dallas in 1961 and has served in a number of positions over the years, and to Dr Thomas Matthews, who received the Bishop's Award for providing more than thirty years of unexcelled music and liturgy at Trinity Church, Tulsa.

✠ ADDENDUM: The author of *A Season for the Spirit* (TAD, Michaelmas '91) is Martin Smith, and the book is available from the Anglican Book Store (page 53). Virginia M. Paul, of the Diocese of

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Western Louisiana, was elected National President of Episcopal Church Women at General Convention.

✠ ELEANOR, one of the two Eastern bluebirds of *Beakless Birds and Featherless Penguins* fame, died of old age in her home of All Saints' Convent, Catonsville, Maryland.

✠ THE VICAR had travelled from Birmingham to London to attend to the details of a new banner that was being made for his church. On his arrival he discovered that he had lost the piece of

paper listing the details. He sent his wife a telegram asking her to send details by return. When the answers arrived at the post office, the Postmistress almost fainted when she read: "Unto us a child is born. Eight feet long. Three feet wide. Assorted colors."

✠ KEEP THE FAITH—
Editor.



SEARCH PROGRAM

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Jesus Only

"Let's not have any truck with bland theology, that Jesus is just one option among many. Dialogue with other faiths is very important, but I can respect another faith and a believer of that faith by saying I believe that Jesus Christ is the only way of salvation. Do with that truth what you may, but my job is to say that to you."

—The Archbishop of Canterbury



We Recommend

➤ THE FINE WORK of The Scriptorium, All Saints' Convent, P. O. Box 3127, Catonsville, Maryland 21228. This expanding ministry offers a complete line of greeting cards and bookmarks, examples of which are on pages 23, 43 and 63, as well as a cookbook (*Nun Like It*) and the new photo-journal, *New Every Morning*, a sensitive interpretation of the life of the Sisters of All Saints. **The covers of this issue of TAD are taken from the book.** *New Every Morning* sells for \$13 plus \$2 shipping, with proceeds going to Joseph Richey House, a hospice for cancer and AIDS patients. A complete catalog is available from the address above; \$1 covers postage.

➤ SEAD (Scholarly Engagement with Anglican Doctrine), "for pastors and teachers for building up the Body of Christ," by the Rev David Scott and the Rev Christopher Hancock. This superior forum for theological reflection is based on Scripture and the sacred truths of the Faith. For information on subscription/membership, please write SEAD, Seminary Post Office, Alexandria, Virginia 22304.

➤ FORWARD MOVEMENT and its new catalog of timely publication. Publishers of *Forward Day by Day* and *Anglican Cycle of Prayer*, also provide tracts and books for study, devotional, and pastoral use. Braille, cassette, and large-print editions of *Forward* are also available. Catalog from 412 Sycamore Street, Cincinnati, Ohio 45202, or call 1-800-543-1813.

➤ DR FREDERICK BEUCHNER'S *The Sacred Journey: A Memoir of Early Days and Now and Then: A Memoir of Vocation*, in paperback from Harper and Row, 151 Union Street, San Francisco, California 94111 (415-477-4522).

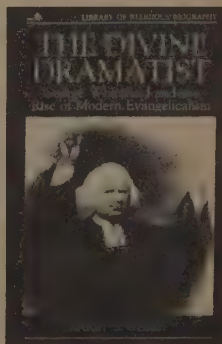
➤ THE EVANGELICAL EDUCATION SOCIETY'S *Guidelines to the Bible* and *New Daylight*, now used by Christians in sixty countries worldwide. Each daily reading of *New Daylight* contains a Bible passage with brief commentary and suggestion for prayer. *Guidelines* offers commentary and background on books or themes of the Bible, arranged in weekly units. Further information and subscriptions (\$12.50 yearly) from the Society at 2300 Ninth Street South, Suite 301, Arlington, Virginia 22204.

FOR LENTEN READING . . .

The Wound of Knowledge: Christian Spirituality from the New Testament to St John of the Cross, Rowan Williams (paper, index and notes, 198 pp), a Cowley Classic. Opens up to readers the spiritual writings of the great Christian tradition from St Augustine to Origen, from St Paul to Martin Luther, from St Ignatius to the two Gregorys. • **Item C47, \$12.95, postpaid**

Realms of Gold: The Classics in Christian Perspective, Leland Ryken (paper, 230 pages), a book of the Wheaton Literary Series, published by Harold Shaw. From Homer to Camus, Professor Ryken offers not only a taste of the classics, but a framework within which to analyze (and enjoy) them. • **Item H34, \$14.95, postpaid**

The Divine Dramatist: George Whitefield and the Rise of Modern Evangelicalism, Harry S. Stout (paper, index, note on sources, 301 pp), a book of the Library of Religious Biography, published by William B. Eerdmans. "An engaging, indeed compelling, narrative of the life of George Whitefield, the great 18th-century revivalist. This is the best kind of history book: one that brings new scholarly insight to bear while at the same time providing a story accessible enough for students or general readers." — Daniel W. Howe, UCLA • **Item E80, \$14.95, postpaid**



FOR THE CHILDREN . . .

The First Rainbow, Favorite Bible Stories to Learn From, John Calvin Reid, illustrated by Edward J. Riojas (paper, 228 pp). Many favorite Bible stories, from Noah and the Ark to stories about Jesus and His disciples . . . retells these stories in an imaginative and engaging style while remaining true to the biblical record. • **Item E81, \$12.95, postpaid**

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➡ C. E. VISMINAS COMPANY, LTD, which produces a fine array of bulletin covers that use historic Christian designs. For a catalog call 1-800-752-1429, or write to 812 Ivy Street, Box 10189, Pittsburgh, Pennsylvania 15232. (See page 11).

➡ CHARLES TURNER'S gentle tale of *The Turtle and the Moon*, whimsically illustrated by Melissa Bay Mathis, to read or give to a child. Published by Dutton Children's Books and available in bookstores at \$13.95 (hardcover).

➡ THE JOYFUL NOISELETTER, the interdenominational publication of The Fellowship of Merry Christians. P.O. Box 895, Portage, Michigan 49081-0895, 1-800-877-2757.

➡ Archbishop Carey's articles in both the Advent and Lent issues are taken from *I Believe*, published by Morehouse Publishing, and available at \$12.95 from Morehouse at 1-800-877-0012.

➡ VIA MEDIA, a new publication which plans to address issues in the Episcopal Church from the "radical middle." Six issues annually for \$15 from the Rev Michael Russell, 8587 Harvest View Court, Ellicott City, Maryland 21043.

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✠ Deaths ✠

✠ THE RT REV HORACE W. B. ONEGAN, 91, retired Bishop of the Diocese of New York. A noted champion of the rights of minorities, he stopped construction work on the Cathedral of St John the Divine in 1967 and redirected funds to housing projects in Harlem.

A HAIR SHIRT FOR LENT?

JOTTINGS: EASILY SATISFIED WITH THE BEST

(Foreward by Robert A. Robinson)

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✠ THE RT REV GEORGE LAZENBY REYNOLDS, 64, Bishop of the Diocese of Tennessee for the past six years and former rector of St Stephen's in Edina, Minnesota.

✠ THE RT REV TIMOTHY MATTHEWS, 84, Bishop of Quebec from 1971-1977. He was born in England and came in 1940 to Quebec, where he served a number of parishes and was Archdeacon of Gaspe.

✠ THE REV VINCENT A. IOPPOLO, 51, rector for thirteen years of Church of the Good Shepherd, Manhattan. Father Ioppolo was a talented liturgist and played an active part in ongoing Anglican-Roman Catholic dialogue as a member of the Diocesan Ecumenical Commission.

✠ THE REV DR JOHN MOSHER MULLIGAN, 79, Director of the Seamen's Church Institute in Manhattan from 1960-1976. Former Rector of All Angels' in Manhattan, he was the author of a book on New York City government.

✠ THE REV RUSSELL BLAIR MYERS, JR, 59, from St Paul's Church, College Point, New York. Father Myers' entire ministry of thirty-two years was spent at Bellevue Hospital, New York City first as chaplain to the Psychiatric Division and then as senior chaplain.

✠ THE REV OTTO BENJAMIN BERG, 76, from Bethlehem Chapel of Washington Cathedral. A beloved member of the

deaf community, Father Berg served parishes in Baltimore, Philadelphia, and the District of Columbia, where he had been vicar of St Barnabas' Mission to the Deaf.

✠ HELEN ROTCH FERGUSON, 70, co-editor (with her husband) of the *New Hampshire Episcopal News*. Mrs Ferguson was a founding member of the Boston Guild of Puppetry and wrote two books on the subject.

✠ MARGARET GIBSON PURSER, 96, one of the last old-style Society for the Propagation of the Gospel missionaries sent to Burma in the early part of the century.



Annual

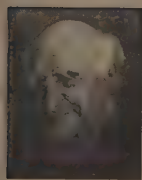
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The Anglican Spirit



THE GENESIS of this exposition of Anglicanism was a series of lectures given to American ordinands, men and women, at Nashotah House in Wisconsin in 1979. During his years of retirement, Michael Ramsey was especially happy at this seminary, and his brilliant abilities as a kindly, craggy teacher flourished again. Here the Ramseys were warmed by the hospitality, enthusiasm, and devotion of a new generation of ministers-in-training in a young Church, and Michael in old age responded by giving of his best. Ramsey's style has flashes of his old debating ability and delight in oddities and particularities. No doubt there was a twinkle in his eye when he told his Wisconsin listeners that nearly every English school-child knows the rhyme about Henry's six wives: "Divorced, beheaded, died/Divorced, beheaded, survived."

His lectures are a refreshing blend of tradition and exploration, a notable and brief restatement of Anglican coherence with a vigorous appeal to Scripture, tradition, and reason. Ramsey does not attempt a comprehensive history of the Church of England. He fastens on the contributions of some great Anglican personalities, especially Matthew Parker, Elizabeth I, Richard Hooker, J. H. Newman, F. D. Maurice, Charles Gore, and William Temple.

Dale Coleman, Rector of Canterbury Church, Greendale, heard these lectures as a student. Working with the goodwill of Lady Ramsey and the assistance of Louis Weil and other scholars and members of his parish, he has done a notable service in offering us this book.

The reviewer was Dean of St Paul's Cathedral, London, from 1978 to 1987.

—via *Church Times*



Hillspeaking

"Of Shoes and Ships and Sealing Wax . . ."

ALSO of plates and bookplates: the decor of the Big Red Barn at Hillspeak (have you ever seen "decor" applied to an erstwhile dairy barn?) is enhanced by both.

On the east wall of the main office between the doors to the Sacristy and the Board Room is a display of commemorative plates and tiles depicting parish churches. They range from All Saints', Nevada, Missouri (the Founding Father's parish church when he started the Episcopal Book Club in 1953) to St Paul's, Elko, Nevada (two buildings shown—the first is classic carpenter Gothic and served the congregation from 1893 to 1957; the second appears to be brick or stone and hugs the skyline). Also displayed is a plate depicting the "old" Church of St Michael and St George, St Louis, where the Editor of *The Anglican Digest* is also the parochial Vicar.

Most often, the display has been increased by visitors who look at the present display and say, "Oh, we have a plate for St Woebegone's. I'll send it to you when I get home." And they do—so there are twenty-one plates and tiles now on display.

There is always room for another.

On the west wall of the main office is a display of dust jackets, bookmarks, and bookplates illustrating Episcopal Book Club selections over the years. Up in the hayloft—in the Howard Lane Foland Library—is another display of Hillspeak bookmarks and bookplates.

It seems like a good idea, and the Operation Pass Along area is the ideal place to exhibit them. We will happily display any and all that come our way. A dairy barn never looked so good!

—The Resident Manager, Eureka Springs, Arkansas

Transept Trivia

ASH WEDNESDAY comes and with it our call to consider our sins and to read and meditate on God's Holy Word. Begin right now by matching these Biblical sinners with their sins:

SINNERS

- | | |
|------------------|----------------|
| 1. _____ David | 5. _____ Jacob |
| 2. _____ Simon | 6. _____ Haman |
| 3. _____ Absalom | 7. _____ Nadab |
| 4. _____ Ananias | |

SINS

- A. He didn't keep his word about the proceeds from a land deal.
- B. Neither he nor his brother made good thurifers.
- C. Mad because one man wouldn't bow down to him, he ordered all the Jews killed.
- D. He cheated both his brother and his father.
- E. He conspired to take over his father's kingdom.
- F. To gain his wife, he sent a soldier out to certain death.
- G. A magician himself, he wanted to invoke the Holy Spirit the way Peter did.

—The Rev Kenneth L. Fields
St Thomas' Church, Birmingham

ANSWERS

1, F (II Samuel 11:2-21); 2, G (Acts 8:9-22); 3, E (II Samuel 15ff); 4, A (Acts 5:1-5); 5, D (Genesis 27:1-30); 6, C (Esther 3:2-6); 7, B (Leviticus 10:1-3).



30 years ago in TAD . . . 1962

ENCORE !

A Modest Lenten Rule

I Will:

Not shriek at the children more than once a day.

Stop making a pig of myself.

Refrain from critical remarks.

Stop smoking. Stop drinking. Stop getting drunk.

Let that poor driver pull into the line of traffic in front of me.

Be nice to that checker, cashier, clerk, repairman,
attendant, relative, neighbor, rector, wife, husband, mother-in-law
(circle one, several, or all).

Bless the food I eat.

Cook that dish which my spouse likes and I do not; eat that dish which
my spouse cooks and which I do not like.

Put down that trashy book and read something worthwhile.

Find out what the inside of the church looks like on a weekday.

Get out of the sack every single Sunday morning and go to church;
modify my Saturday night routine so that I can get out of the sack
on Sunday morning.

Give our Lord a little credit for the good things happening to me; blame
our Lord a little less for the bad things happening to me.

Blame my husband less. Blame my wife less. Blame everyone less.

Say "thank you" more often. Say "please" more often.

Talk less. Say more.

Smile some. Try smiling even when I do not feel like it.

Write letters.

Clean up the house. Quit cleaning up the house.

Ask our Lord Jesus Christ to help me to do all these things.



PREVIEW

A glimpse of our Easter issue which, God willing, will be in the hands of our readers by Passion Sunday.

- The Empty Tomb
- If We Read Shakespeare Like Scripture
—Virginia Woolfe
- Faith in the Resurrection
—Canon O'Driscoll
- The Issue behind the "Issues":
The Bible as the Word of God
in the Episcopal Church
- Thy Mission High Fulfilling:
TAD Visits All Saints', Phoenix
- A *TAD* of a Sunday



And is your husband working now ... or is he still in the ministry?



ARCHBISHOP'S

WHAT ARE THE IMPLICATIONS
of the cross for us today?

The Church must put the cross back into its preaching. Over the last fifteen years, preaching has moved, by and large, from preaching the truths of the Christian faith to the experiences of the Christian faith. The Holy Spirit and His power has been a favourite theme, or "You too can build a splendid church, or be an excellent minister, if you buy this book or follow these ten lessons." A "cross theology", not on its own, let me add, but central to our preaching, will take us back to the central verity of our faith. We are not in the business of popularity; it is too bad if others do not like the cross. But ignore the cross and you ignore true Christianity.

We must put the cross back into our spirituality. Bonhoeffer once remarked: "When Christ calls a person, He bids him come and die." That goes to the centre of our faith. We are dead in Christ. St Paul describes it vividly in Romans 6 in the theology of baptism. Enter the waters and you die with Christ and rise to newness of life. Christ faced death for us and was victorious. Our mortal bodies may die but we will never die. We are already enjoying eternal life, and physical death will merely mean the passing from life, in which we see through a glass darkly, to life, when we shall see and know as we are known.

V
I
C
E



The cross will ensure that you and I are never tempted to follow fashions and fads in church life which, attractive though they may seem, ignore the cross or push it to one side. Recently I have been reading the writings of Matthew Fox, a Dominican who is very popular for his creation spirituality and love of the environment. I agree with a great deal of his concerns. But I notice this: he exaggerates creation above redemption; sin is treated as a rather tiresome preoccupation of the Church, and what matters is mankind's abuse of creation. This is a distortion of Christianity which never separates creation and salvation in that way. True Christianity believes that creation itself is fallen and awaits its redemption that it also will benefit from the perfection that Christ offers and achieves.

A cross spirituality is, however, far from miserable and world-rejecting. Christ is never that. Just as He moved with grace, strength, and love among men and women, so the Christian under the cross and the Church under the cross will have an effective, attractive, and powerful ministry if we show His grace and live in His strength.



+ George Cantuar

—The Most Rev George Carey
Archbishop of Canterbury

